

POLITICS AND MORALS

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of an incident. Here was an argument more persuasive than a thousand sermons, a demonstration that the deaf could hear and the blind could see.

If civilization is to survive and man is to fulfil the abundant promise of his nature we need to plan on a wider scale than has ever been tried. Great thoughts, as Vauvenargues told us, come from the heart. The best minds of to-day are dedicated to the task of adapting our political institutions and our economic life to the new fact of the unity of the world, which bias come about so rapidly that its implications are only beginning to be grasped. In this process of planning, as in all the higher tasks of humanity, the idea of right must guide us if we are not to waste our time. We can rarely undo ancient wrongs, but we can learn from our mistakes. In other words we must deliberately set out to reconcile politics and morals over the whole field. There is no other way. That stern moralist Lord Acton used to say that since the coming of Christ there was no excuse for anyone to plead that he did not know the difference between right and wrong. In 1935 we may add that since the coming of the war there is no excuse for any of us to believe that nationalism is enough. Even the most fiery patriot of to-day must look beyond his own frontiers and his own Continent if he is not to fall into the pit.

Our first task as political architects is to make up our minds in what kind of world we desire to dwell. We seek what Aristotle called the good life. Where shall we find it? My aspiration is to combine the maximum of unity with the minimum of constraint. In our national life we believe that all artificial obstacles to full and equal citizenship should be removed, not in order to produce a horde of standardized

units, but, in the spirit of the Periclean oration,
to secure the
conditions for the "flowering of personality to
to make each
one of us proudly conscious of his debt to the
state. In our
international relations we should seek precisely
the same ends.
The beckoning goal is a co-operative world, in
which a living
consciousness of interdependence is fused with a
healthy love
for the land of our birth. The presupposition of
all profitable
thinking and planning is a firm grasp of the unity
of civilization.
The emergence of this incontrovertible fact
must ultimately
trample down the narrow provincialism which
impedes fruitful
partnership, though victory is still far away.
Geographical
exploration, scientific invention, and historical
research have
at last begun to make us aware of our common
heritage, our